THE APOLOGETIC OF MODERN MISSIONS

Outline Studies

BY

J. LOVELL MURRAY

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INTRODUCTORY

The cause of foreign missions is to-day in the limelight. The affairs of what are called mission countries are increasingly matters of common interest and free discussion throughout the Christian nations; consequently the work of Christian missions in those countries is receiving unusual attention. Moreover, the Christian Church seems now disposed to press its missionary work with a new zeal and at the earliest moment to occupy every non-Christian area with its agencies of propagation. This rapid upgrowth of missionary interest within the past few years is the occasion of much discussion of the principles and methods of missions.

The cause of foreign missions has been victimized by the unintelligence, both of its critics and of its champions. If missions are of any importance they are tremendously important. Ought the missionary enterprise ever to have been launched? Should it now be discontinued? Has it proven a success or a failure? Has it been sending out the right sort of agents? Is it wise in its general methods of operation? Certainly the critic should know what he is attacking and why he is attacking it; but just as certainly the advocate should be intelligent as to the enterprise which he espouses and the grounds of his defense.

A mere list of names does not constitute an adequate argument. Otherwise, the overwhelming array that might be furnished of enthusiastic endorsements from men to whose utterances the world is accustomed to listen with deference and who hold no brief for missions—diplomats, army and navy officers, foreign ministers, consular officials, governors, authors, journalists, travelers, scientists and others—would be a sufficient apologetic for foreign missions.

Such an exhibit as is to be found in Dr. Barton's "The Missionary and His Critics" of the judgment of representative, distinguished men who have spoken deliberately and emphatically in support of foreign missions may encourage the missionary advocate and also may caution the critic to speak with greater restraint and with intelligent accuracy. But it must be recognized that ever so great a preponderance of lay opinion in favor of missions would not be in itself a sufficient answer to the least adverse criticism. An adequate apologetic can be found only in a careful examination of the criticisms of missions that are being made.

For, notwithstanding the growing sentiment in favor of the missionary enterprise, there still are many who do not believe in missions. With some this is a mere prejudice. Often it is made necessary by a man's general attitude towards Christianity. Often round-the-world travelers have picked up in the hotels and clubs of the port cities of the East some of the animadversions uttered by certain military men and Civil Service officials who themselves have made no

personal inquiry into the lives and work of the missionaries and whose own manner of life, possibly, is such as to throw them out of sympathy with the missionary and his work. There are others, however, who are candid critics of missions, who wish to be fair and base their judgment upon the actual facts in the case.

It will not do for the champion of the missionary cause to push aside these adverse criticisms and say that they are not based on a thorough and scientific investigation; or that the disapproval of man will not interfere with the final successful issue of this work, which is of God; or that we have nothing to do with these unfriendly criticisms, since our marching orders are clear and we must obey them without question. The objections of those thoughtful and sincere people who have ranged themselves as candid critics of missions demand careful and sympathetic examination. Short shrift may be given those others, neither thoughtful nor sincere, who make reckless charges and sneering accusations.

It is the intention of these studies to examine a number of the more common criticisms. They group themselves under the following heads:

1. *Criticisms of the idea of foreign missions.*

2. *Criticisms of the life and qualifications of the missionary.*

3. *Criticisms of the methods and practices of missions.*

4. *Criticisms of the results of missions.*

Explanations and Suggestions

1. Groups studying this course should consist of not more than 10 members and should be under the same leader throughout.

2. No one text-book is prescribed. It is intended that the study be pursued on the seminar plan. Each student should possess a copy of these outlines. One of the best single volumes in defence of missions is Welsh's "The Challenge to Christian Missions." If this book is used as a text-book, it will be well to refer constantly to the collection of testimonies contained in Barton's "The Missionary and His Critics" and in Dennis' "The New Horoscope of Missions."[1]

3. It is assumed that at least the following books and pamphlets will be available for reference:

Books

The Encyclopedia of Missions.
Students and the Modern Missionary Crusade.
Brown: The Foreign Missionary.
Speer: Missionary Principles and Practice.
Barton: The Missionary and His Critics.
Barton: The Unfinished Task.
Welsh: The Challenge to Christian Missions.
Mott: The Evangelization of the World in This Generation.
Dennis: Christian Missions and Social Progress.
Dennis: The New Horoscope of Missions.
Beach: Geography and Atlas of Protestant Missions.

[1] See also *The Missionary Review of the World*, Jan., 1903, Art., "Testimonies of Great Statesmen to Foreign Missions," by B. M. Brain, and footnote on p. 33 of that issue. "The Great Value and Success of Foreign Missions," by John Leggins, though not very recent, contains many striking tributes from men of influence.

Clarke: A Study of Christian Missions.
Mackenzie: Christianity and the Progress of Man.
Jones: India's Problem: Krishna or Christ.
Gibson: Mission Problems and Mission Methods in South China.

PAMPHLETS

Bashford: The Awakening of China.
Conger: Christian Missions from a Statesman's Viewpoint.
Holcombe: The Missionary Enterprise in China.
Speer: The Wonderful Challenge to this Generation of Christians.
Speer: The Place of Missions in the Thought of God.
Capen: The Uprising of Men for World Conquest.
White: Our Share of the World.
Taft: Missions and Civilization.
Macdonald: The Interests of the Nation in the Missions of the Church.

The value of the study depends very largely on the accessibility of this literature. Indeed unless at least the first eight books in the above list are available, the study should not be attempted.

Additional references are given under each study. The publishers and prices of all literature referred to are indicated in the bibliography which is appended.

Magazines both secular and religious are full of material bearing on the subjects to be discussed. The "Reader's Guide to Periodical Literature" should be consulted for this. Increasing attention is devoted to these subjects in the daily newspapers. The syndicated articles of keen and careful journalists, who have gone to mission countries and examined the methods and results of missionary labor—men like

William T. Ellis, Joseph B. Bowles, Frederick McCormick, Frank G. Carpenter, H. W. Nevinson and F. A. Mackenzie—should be referred to, if possible. Watch should be kept for new evidence in newspapers and periodicals as the course progresses.

4. Some of the books named above, at least "The Encyclopedia of Missions," "Christian Missions and Social Progress" and "A Geography and Atlas of Protestant Missions," will probably be found in the college library. The librarian may be able to add some, if not all, of the others. It would be an excellent plan if each member would purchase one of these books and place it at the disposal of the group during the course.

5. Statements of Scripture as giving the basis and sanction and message of the missionary enterprise are seldom appealed to in these outlines. This is a separate line of inquiry and might well be made the subject of a distinct mission study course. "Where the Book Speaks," by Archibald McLean, "The Bible a Missionary Book," by R. F. Horton, "Missions in the Plan of the Ages," by W. O. Carver, "The Word and the World," by Martha T. Fiske, and "New Testament Studies in Missions," by Harlan P. Beach, are good text-books on the subject.

6. There are but few books which are given up solely, or even largely, to the criticism of missions. With the exception of those by Mr. Michie and Dr. Cust (who, though stoutly criticising many points of missionary technique, was a loyal and energetic member of one of the leading Missionary Societies in Britain),

the books named below give only passing reference to the work of missions. Occasionally attacks on missions are to be found in newspapers and in magazine articles. The members of the group will doubtless have met with a great variety of objections in private conversation. Among the books which contain strictures on missions the following are the most important:

Curzon: Problems of the Far East.
Cust: Missionary Methods.
Cust: Notes on Missionary Subjects.
Hamilton: Korea.
Kingsley: Travels in West Africa.
Michie: China and Christianity.
Michie: Missionaries in China.
Norman: The Peoples and Politics of the Far East.
Townsend: Asia and Europe.

7. Under each section the references in criticism precede the references in defence.

8. The studies are arranged to cover eight sessions. If one study is to be omitted, let it be Study VIII. It would be an advantage if two sessions could be devoted each to Studies I., III. and V.

9. Before the close of Studies III., IV. and V. it will be profitable to discuss any additional criticisms that actually have been heard by members of the class, with a view to finding suitable answers thereto. These objections should be handed in writing to the leader at the preceding session, thus giving an opportunity to him, and any whom he may ask to help him, to make investigations as to their validity.

10. The Reviews called for in Studies III. and VII. are important. Time should be strictly reserved for them.

11. While the leader will assign subjects for special investigations to the different members, reports should be very brief. The bulk of the class session should be devoted to the free discussion of questions which have been indicated by the leader at the preceding session. The leader will be helped by consulting Sailer's "General Suggestions for Leaders of Mission Study Classes."

12. It is essential that students come to these investigations with free, unprejudiced minds and reach conclusions as a result of their own considerations and researches.

13. The outline given in the following pages is merely suggested. Class leaders may vary it. The consideration of questions relating to missionary policies and practices may be extended indefinitely. There is an almost unlimited bibliography of the subject.

STUDY I

CRITICISMS OF THE IDEA OF MISSIONS

Of the objections urged against the work of foreign missions, some concern the practical conduct of the enterprise and some are directed against the enterprise itself. The first three studies deal with criticisms of the idea of missions.

The work of missions is unnecessary

This negative criticism is a familiar one. In support of it, two contentions are made.

1. There is good in every religion.

(1) Is this statement true? Why has man in every part of the world his religion? Is any good to be found in nature worship? What truths are most evident in Hinduism? What common ground have the Christian and the Mohammedan? What is the meaning of the statement in John's Gospel, chap. I., ver. 9, "There was the true light, even the light which lighteth every man coming into the world?"

(2) If true, does this statement argue conclusively against giving the Gospel to the non-Christian world? Or, on the other hand, does it supply a reason for propagating Christianity everywhere?

(3) How may the following statement by Mr. R. E.

Welsh be substantiated? "To deny or depreciate the good in other faiths in the supposed interest of Christianity is to show signs of defective confidence in its incomparable superiority."[1]

REFERENCES

A Study of Christian Missions, pp. 98-101.
The Challenge to Christian Missions, Ch. IV.
Missionary Principles and Practice, Ch. IX. See also quotation from editorial in *The Evening Post* (New York), p. 81.
India's Problem: Krishna or Christ, pp. 70-79.
Christianity and the Progress of Man, pp. 164-166.
The Encyclopedia of Missions, Art., "Mohammedanism."

ADDITIONAL REFERENCES

The Religions of the World, pp. 1-11, 28-35, 95-107.
Islam: A Challenge to Faith, pp. 86, 87.
Missions from the Modern View, Lect. V.
The Higher Hinduism in Relation to Christianity, pp. 199, 200.
Religions of Mission Fields, pp. 44, 45, 67, 68, 128, 129, 254-256.
Missions in the Plan of the Ages, pp. 121-126.

2. The non-Christian religions are particularly suited to the races that follow them.

It is often argued that the law of evolution may be relied upon to produce what is best in religion for each nation. At their present evolutionary stage, the non-Christian nations have each their right religion. Christianity is doubtless the best religion for the Anglo-Saxon, but is inappropriate for the Oriental or the African. It is, therefore, both useless and wrong to

[1] The Challenge to Christian Missions, p. 58.

disturb and divide these peoples by the introduction of an exotic religion.

There is, of course, no debate as to the fact that there attach to Western Christianity many modes of organization and worship and many interpretations of truth that are decidedly Western; nor as to the fact that non-Christian religions in their present form bear the marks of historical processes and race characteristics.

Furthermore, when the critic of missions argues, as he often does, that contributions to Christian truth may be looked for from the interpretations of the Oriental mind, the missionary apologist immediately assents.[1] On what truths, for example, may Western Christianity hope to receive a needed emphasis from followers of Confucianism and Hinduism?

But the question is as to the essential message and the necessary results of the religion.

In considering this question, like must be compared with like. For example, Dr. Josiah Oldfield makes this statement: "The missionaries seem to forget that the sacred books of the East are full of sublime teaching and lay down precepts as lofty as any which the West are in the habit of practising."[2] Is it fair to make

[1] The recently published volume, "Mankind and the Church," written by seven Bishops of the Anglican Church, is an attempt to estimate some of these contributions. See especially the sections dealing with Confucianism and Hinduism. (Cf. "A Study of Christian Missions," pp. 163–167; "Missions from the Modern View," pp. 197–216; "The Universal Elements of the Christian Religion," pp. 53–55; "Mission Problems and Mission Methods in South China," pp. 285, 286; "The Higher Hinduism in Relation to Christianity," p. 291; "The New Horoscope of Missions," pp. 45–47; "The Encyclopedia of Missions," Art., "Confucianism;" *The Hibbert Journal*, July, 1903, Art., "Are Indian Missions a Failure?" by William Miller, p. 676.)

[2] *The Hibbert Journal*, April, 1903, p. 490.

a comparison between the ideals of one religion and the practice of the followers of another religion? The accuracy of the first part of Dr. Oldfield's statement will be considered later.

(1) The truth of the statement that the non-Christian religions are suited to the races that follow them depends on the answer to this question: Do the non-Christian religions meet the actual moral and spiritual needs of the races that follow them?

(a) What character do they tend to produce in their votaries?

(b) What have they done for the social life of the race? For example, what have they done for the position of woman? How have they affected home life? Are their social institutions uplifting?

(c) What do they offer to the man desiring forgiveness for sin and relief from its power; or to the man desiring communion with God?

References

Asia and Europe, pp. 34-36, 69-71.
Travels in West Africa, pp. 658-662.

The Challenge to Christian Missions, Ch. III.
Christianity and the Progress of Man, pp. 135-142, 161, 169-193.
Missionary Principles and Practice, Chs. III., XX.
A Study of Christian Missions, pp. 102-107.
Students and the Modern Missionary Crusade, Address, "The Non-Christian Religions Inadequate to Meet the Needs of Men," by Robert E. Speer, pp. 85-100. (Published also in pamphlet form.)

Geography and Atlas of Protestant Missions, Vol. I. See Index under "Women of Mission Lands."
The Encyclopedia of Missions, Art., "Womanhood, Its Debt to Missions."
Christian Missions and Social Progress, Vol. II., pp. 409-413. See Index under "Religion" references to the social, philanthropic and ethical value of the ethnic faiths and of Christianity. Consult also the heading "Woman and Womanhood."
India's Problem: Krishna or Christ, Ch. IV., pp. 152-159, 264, 265, Ch. IX., pp. 296, 297.

Additional References

Letters from a Chinese Official, Letters I., II., V. and (especially) VII.

The Divine Right of Missions, Pt. II. (Found also in *American Journal of Theology,* Jan., 1907.)
Islam: A Challenge to Faith, Chs. IV., VI.
The Higher Hinduism in Relation to Christianity, pp. 17, 18, 282.
Letters to a Chinese Official, Chs. I., II., VI.
Religions of Mission Fields, pp. 13, 14, 45, 68-71, 123-128, 181, 210, 211, 256-259.
Things as They Are, Chs. XI., XIV., XV., XXIV.
Modern Egypt, Vol. II., pp. 134-160. (For a summary of Lord Cromer's conclusions regarding Islam, see a review of this work in *The Missionary Review of the World,* Sept., 1908.)
The Ecumenical Missionary Conference Report, Vol. I., p. 334.
Missions and Sociology, pp. 15-18.
The American Journal of Theology, Jan., 1907, Art., "What has Christianity to offer to Oriental Nations?" by F. A. Christie.
The Westminster (Phila.), Mar. 6, 1909, Art., "The New Apologetic," by J. S. Burgess.

(2) The suitability of Christianity to the peoples who now are following other religions and its consequent right to be propagated everywhere rests on the answer to this question: Is Christianity (although Asiatic in origin) prepared to meet fully the needs, social, moral and religious, of every race and of every individual? In other words, does it fulfil the tests of a universal religion? What other religions, if any, would qualify as universal?

References

China and Christianity, Chs. III., IV.

Christianity and the Progress of Man, Ch. I.
Missionary Principles and Practice, Chs. III., XII.
A Study of Christian Missions, Ch. I., pp. 105-109.
The Missionary and His Critics, p. 77 (and elsewhere).
The New Horoscope of Missions, pp. 50-53. (See also Appendix, "The Message of Christianity to Other Religions."
Students and the Modern Missionary Crusade, Address, "Christianity, the Only Absolute Religion," by Bishop Gailor, pp. 81-85. Glance again through Mr. Speer's address, pp. 85-100.
The Place of Missions in the Thought of God.

Additional References

China and America To-day, p. 237.
The Universal Elements of the Christian Religion, Lect. IV.
The Higher Hinduism in Relation to Christianity, Ch. XII.
Letters to a Chinese Official, Chs. VII., VIII.
The Divine Right of Missions, Part I.
The Universality of Jesus, especially Ch. I.
Missions from the Modern View, pp. 216-221.

Missions in State and Church, especially Chs. I., VI.
The Outlook, Nov. 21, 1908, Art., "What is Christianity?" by Dr. Lyman Abbott.
Christ and the Human Race, especially Preface and pp. 243-246.
Missions in the Plan of the Ages, especially Chs. I., VI., VII., XI.
Missions and Sociology, pp. 65-69.
The Missionary Review of the World, June, 1905, Art., "Why I believe in Foreign Missions," by David J. Brewer.
The American Journal of Theology, Jan., 1907, Art., "What has Christianity to offer to Oriental Nations?" by F. A. Christie.

STUDY II

CRITICISMS OF THE IDEA OF MISSIONS

(Continued)

A commonly heard criticism, coming from those who would probably grant that the work of missions is necessary, will be considered in this Study.

Work for the heathen is illogical and unjustifiable while there is so much to do at home

This criticism sometimes expresses a genuine apprehension on the part of people who are working bravely for the solution of home problems, although not infrequently it is the hiding place of those who seek exemption from the sacrifice which the endorsement of the foreign missionary idea would logically demand.

1. What are some of the great needs at home which remain to be met?

2. The objection, if it is valid, implies that these needs are being neglected because of the attention which is now being given to the foreign missionary cause.

This implication requires that certain questions of fact should be investigated.

(1) Do those most active in foreign missionary work at home, and the foreign missionaries themselves, manifest lack of concern regarding the needs of home?

(2) Do the local interests suffer in those congregations where the most active interest is shown in the work abroad?

(3) Has foreign mission work actually kept back the progress of the Christian Church at home?

3. Or else the objection means that to carry on an adequate foreign missionary propaganda would call for a larger expense in money and men than the Church could well afford.

(1) How many men and women, according to the common estimate of Mission Boards, would be required to evangelize the world at once? If North America were to send out half of these, what percentage of Protestant church members would remain at home? Would these be sufficient to meet the necessities of the home field? If college graduates alone were demanded as missionaries, what proportion of college-bred men and women would it be necessary to send out?

Would this draft on the Christian leadership of North America imperil the various forms of Christian work at home?

(2) If the United States and Canada were to assume half the necessary financial burden, what amount would be asked yearly from each Protestant church member? How does the total sum which would be required annually for the complete occupation of the

non-Christian world compare with the amount spent each year on the congregational work of the combined Protestant communions?

Would the payment of this sum imperil the support of the other church activities and of all home philanthropies?

(3) What are some of the helpful reactions upon men and churches who engage actively and generously in the missionary enterprise?

4. The pressing of home needs as an objection necessitates a consideration of these questions:

(1) How soon is the so-called obstacle of the needs at home likely to be removed?

(2) Is any national or racial precedence to be observed by Christians in the development of the Kingdom of God in the world?

(3) Can the heathen living to-day, in need of the Gospel and entitled to its blessings, justly be asked to withhold their appeal until conditions at home have been thoroughly righted?

(4) Would the same argument, logically pursued, compel Christian Churches to suspend all efforts for the depressed and needy classes in Christian lands until these Churches had attained their full development and their members had all grown Christ-like?

(5) Would enlarged foreign missionary effort be likely to help toward the solution of the home missionary problem? If so, Why?

(6) What has been the program of Christianity's

advance thus far, including the practice of Jesus and His apostles?

References

Our Share of the World.
The Evangelization of the World in This Generation, pp. 24-26, 116-120.
Students and the Modern Missionary Crusade, pp. 32-34.
The Challenge to Christian Missions, pp. 170-172.

Additional References

The Pastor and Modern Missions, pp. 156-159.
Missions from the Modern View, pp. 193-196.
A Working Church, pp. 85-89.
Missions and Sociology, pp. 60-63.
World-wide Evangelization, Address by C. E. Bradt, "The Experience of One Church."
Missions in State and Church, Ch. VIII.
The Missionary Review of the World, Feb., 1901, Art., "The Influence of Foreign Missions on the Spiritual Life of the Christian Church," by J. Johnson.
The Independent, April 9, 1908, Art., "Religious Overlapping," by Albert J. Kennedy.
The Independent, May 7, 1908, Art., "Religious Overlapping," a symposium.

STUDY III

CRITICISMS OF THE IDEA OF MISSIONS

(Concluded)

Many objections are urged with regard to the general principle of missions besides those dealt with in the preceding two Studies. Three of the most frequently heard of these objections are chosen for discussion in this Study.

Foreign Missions are undesired and impertinent

The statement is sometimes made that we have no right to force our religion upon unwilling peoples. Mr. Hiram Maxim contends that it is a violation of the Golden Rule that we should propagate in China a religion which China does not want.[1]

Mr. Alexander Michie elaborates this contention in his volume "China and Christianity." This is the central complaint of the book:

> China has been compelled by nations stronger than herself to admit their religion, which, after full deliberation, she had decided to reject, and for reasons which, whether good or bad, were at least not unintelligible.

1. Under what circumstances is it impolite or im-

[1] Missionary Principles and Practice, p. 90.

pertinent to offer assistance of any kind to one who has not asked it or who has not realized the need of it? Has the missionary been offering the Gospel under such circumstances?

2. What evidence is there of any compulsion or outward constraint exercised by the Christian missionary to lead people of non-Christian faiths to accept Christianity?

3. Can it be fairly said that Christian governments are forcing Christianity upon China or upon any other country?

4. Are undertakings of a political and commercial character (including the trade in Maxim guns) being carried on by Christian nations among the peoples of Africa, the Orient and the East Indies which were not asked for? Should similar exception be taken to this?

5. Is it true that there are other missions to non-Christian countries—missions of strife, of unrighteous commerce, of immorality, of drunkenness, of social disorder and degradation, which not only justify but demand the corrective which Christian missions aim to give?

6. Is it a fact that foreign missions are undesired? Is there any evidence that they are often besought and welcomed? Has the supply proved equal to the demand? What authorities could give most reliable evidence on this point? What do they say?

References

Problems of the Far East, pp. 288, 297.
The Peoples and Politics of the Far East, pp. 281, 304, 307.
China and Christianity, pp. 14, 112, 113.

The New Horoscope of Missions, p. 140, footnote.
The Missionary and His Critics, Chs. I., II., p. 141 (and elsewhere).
Missionary Principles and Practice, Ch. IV.
The Missionary Enterprise in China.
A Geography and Atlas of Protestant Missions, Vol. I., pp. 227, 234, 235, 312, 313.

Additional References

The North American Review, Art., "Our Missionaries and Our Commerce," by Richard Weightman, pp. 886-895.

Eastern Missions from a Soldier's Standpoint, p. 174.
Letters to a Chinese Official, pp. 70-72.
The Real Chinese Question, pp. 159-161, 167.
The Higher Hinduism in Relation to Christianity, pp. 285-287.
China and America To-day, pp. 224-233.
The Review of Reviews, Sept., 1900, Art., "Missions in China: a Defense and Appreciation," by James S. Dennis.

The undertaking is too vast

The objection is raised that the Church has embarked upon a hopeless undertaking. A billion people are still without the Gospel and their number is actually growing larger. Fifty-six generations of Christians have accomplished comparatively little. It is not only pathetic but wrong that the Church should continue to strive after what is obviously impossible.

Lord Curzon finds the "prodigious outlay" of men and money to be out of all proportion to the results which he has observed. He apparently considers the enterprise to be futile and says, "Christ himself seems to have contemplated the likelihood of an unsuccessful or inopportune propaganda." Mr. Henry Norman does not find any likelihood of foreign missions accomplishing their errand. He quotes the statement of another, "As for any moral influence that foreigners may exercise by their presence in the country (China), it may be regarded as simply nil," and adds, "I believe this to be absolutely true." Mr. Meredith Townsend sees little success ahead of the undertaking. He says: "The truth is that the Asiatics, like the Jews, dislike Christianity, see in it an ideal they do not love, a promise they do not desire and a pulverizing force which must shatter their civilizations." He also raises the question, "Where in the record has Christ promised to those missionaries universal success?"

"As for saving a Moslem soul, there is no longer a serious pretense in that direction," writes Richard Weightman, in the North American Review, June, 1906. Farther on in the same article, however, he concedes, "Perhaps our evangelists do, here and there, convert a heathen in the true meaning of the term."

It is important that there should be a clear understanding as to what precisely is the missionary task for which the Church is responsible. Chapter I. each of Barton's "The Unfinished Task" and Mott's "Evangelization of the World in This Generation"

should be read. The enormousness of the undertaking should be fairly faced.

Dr. R. N. Cust refers to "the acknowledged fact, that there are more heathen on the earth to-day unreached by the Gospel than there were 100 years ago, notwithstanding the glorious work done in the intervening period." The vast territory to be occupied can be understood by glancing through Chapters III. and IV. of "The Unfinished Task," referring to Beach's "A Geography and Atlas of Protestant Missions" for each country. The difficulties to be encountered are set forth in formidable array in Chapter V. of "The Unfinished Task."

The question may now be investigated, Is the undertaking feasible?

1. If it were generally agreed that the undertaking is so vast as to be utterly impossible, would that be a sufficient ground for its being discontinued? Mr. Townsend in spite of his despair says, "I, for one, believe the order to be binding."

2. Is the history of missionary effort discouraging? (Consider the results of the missionary efforts of either the first or the nineteenth century.)

3. Are the resources of the Church sufficient for the task?

4. Would it be reasonable for the present generation of Christians to undertake the evangelization of the whole world?

5. How should Mr. Townsend's question be answered, "Where in the record has Christ promised universal success?"

References

Problems of the Far East, pp. 284, 285.
The Peoples and Politics of the Far East, pp. 280, 281, 308.
Asia and Europe, pp. 34-36.

Students and the Modern Missionary Crusade, pp. 57-59.
Missionary Principles and Practice, Ch. XXXVII., pp. 522-526, Ch. XLV.
Christianity and the Progress of Man, Ch. X.
The Unfinished Task, Chs. VI., VII., VIII.
The Evangelization of the World in This Generation, Chs. VI., VII.
The Wonderful Challenge to This Generation of Christians.

Additional References

The North American Review, 1906, Art., "Our Missionaries and our Commerce," by Richard Weightman, pp. 891-894.

The Blue Book of Missions, pp. 80-90.
A Working Church, pp. 56-89.
Leslie's Weekly, Nov. 19, 1908, Art., "Under this Sign you will Conquer," by Newell Dwight Hillis.
The Missionary Review of the World, April, 1907, Art., "Two Centuries of Protestant Christianity in India," by J. P. Jones.
The Missionary Review of the World, January, 1906, Art., "Has the Foreign Missionary Enterprise been Declining?" by Robert E. Speer.

The impressions made are not likely to be permanent

This objection is not based on any analogy of missionary history, for no one questions that the good impressions made by the missionary apostles and by the missionaries to our Anglo-Saxon ancestors have on

the whole been permanent. Likewise it is obvious that, allowing for failures, due to inefficient methods and unqualified men, the good impressions of missionary work in subsequent times have on the whole been permanent. The objection therefore is probably made to rest on one or other of two assumptions:

That the Christian religion is not suited to the genius of non-Christian peoples, or,

That, as the Christian religion is being introduced into non-Christian countries and nourished there at the hands of aliens, it is being given no chance to become naturalized.

1. To what conclusion did Study I. lead as to the universality of Christianity?

2. Is it proposed that the work of Christian missions should be carried on mainly by outsiders? Where does the function of the *foreign* missionary end? Detailed investigation may be reserved for Study V.

3. What was Jesus' conception as to the stability of the results of Christian missions?

References

A Study of Christian Missions, pp. 50-60.
The Encyclopedia of Missions, Art., "Native Agency."
India's Problem: Krishna or Christ, pp. 265-269.
The Evangelization of the World in This Generation, pp. 167-175.

Additional Reference

Canada's Missionary Congress, Address, "The World's Debt to the Missionary," by Robert E. Speer.

Review.—Glancing back over these general objections, does one conclude that the missionary enterprise has been a mistake from the beginning? Or, is it practicable, reasonable, expedient and necessary?

It is often maintained that however imperfect its men and its methods may be, the missionary cause itself is sacred and beyond criticism. It is in the warp and woof of Christ's teaching and inheres in the very character of God. Is this a justifiable contention? Is it a necessary attitude for the sincere disciple of Christ?

References

Problems of the Far East, pp. 284, 285.

Missionary Principles and Practice, Chs. I., III., pp. 38, 39.
The Foreign Missionary, pp. 13-21.
The Unfinished Task, pp. 29-34.
Mission Problems and Mission Methods in South China, pp. 10-12.
Students and the Modern Missionary Crusade, Address, "The Supreme Business of the Church to make Christ known to all Mankind," by Dr. George Robson, pp. 19-25.
The Encyclopedia of Missions, Art., "Motive of the Missionary Enterprise."

Additional References

The Missionary Review of the World, June, 1905, Art., "Why I believe in Foreign Missions," by J. W. Foster.
The Missionary Review of the World, April, 1906, Art., "Biblical Insight and Foreign Missions," by H. C. Mabie.
Missions in State and Church, especially Chs. I., VIII.
Missions in the Plan of the Ages, especially Chs. II., III.

STUDY IV

CRITICISMS OF THE LIFE AND QUALIFICATIONS OF THE MISSIONARY

Whatever may be said as to the inviolability of the missionary cause, no immunity from criticism may be claimed for the actual operations of missions. Certainly the missionary himself is not exempt from criticism. Both as to his qualifications and life, he is justly regarded as being subject to the examination of critics. "It is the missionary and not the mission who has failed," says Dr. Oldfield.

The critic would not argue triumphantly against missions by demonstrating, nor would the advocate help his case by disputing, that the ranks of missionaries have included failures—failures intellectual, social and even moral. But is the typical missionary a failure?

Is he to be scrutinized as a mysterious but essential hero, living a romantic life, or as a normal man attempting a natural but difficult task, and as such liable to error? Mr. Henry Norman, a traveler, says he poses with a halo. Dr. Cust, a veteran Anglo-Indian official, does not regard him as so posing and offers him friendly criticisms on twenty-five distinct counts. Dr. Arthur J. Brown, an experienced Mission

Board Secretary, declares that the missionary unhesitatingly accepts the exhortation of Kipling:

> "Go to your work and be strong, halting not in your ways,
> Balking the end half-won for an instant dole of praise.
> Stand to your work and be wise—certain of sword and pen,
> Who are neither children nor gods, but men in the world of men."

Missionaries are lacking in culture

1. Is culture an indispensable requisite for successful missionary work?

2. Are uncultured men among those who, along other lines, have achieved some of the greatest things in the world?

3. Do the lists of missionaries include some highly cultured men and women?

4. The excuse is sometimes made that a man or a woman cut off for the most part from contact with the refinements of civilization for seven or eight years, seldom meeting other Anglo-Saxons and speaking for the most part in a foreign tongue, might be expected to return to his country, having forgotten some of its fashions and amenities, and by his language, dress or manners to suggest, at least to the superficial observer, a lack of refinement. What importance should be attached to such an explanation?

Missionaries are poorly educated and of inferior ability

While much is heard of splendid material which is "thrown away" upon the foreign fields, it is just as

often charged that the work to which the missionary goes is much too high for the average missionary agent. He cannot attain to it. He would not make a success in professional life at home.

1. Do the tasks to which missionaries are assigned demand high intellectual attainments?

2. Compare the qualifications required for ordination to the ministry at home with those demanded by Foreign Mission Boards of candidates for appointment to foreign mission positions.

3. Have missionaries made contributions of importance to geography, natural science, philology and other branches of learning? Have they displayed advanced scholarship?

4. Compare the intellectual attainments and education of the ten missionaries whose names first occur to members of the class with those of the ten ministers, doctors or educators at home whose names first occur to them.

References

Problems of the Far East, pp. 300, 309, 310.
The Peoples and Politics of the Far East, p. 306.
Missionary Methods, pp. 195-201.

The Evangelization of the World in This Generation, pp. 164-166.
Students and the Modern Missionary Crusade, p. 59.
The Foreign Missionary, Ch. IV., pp. 326, 327, 369.
India's Problem: Krishna or Christ, pp. 204-210.

Additional References

The Hibbert Journal, April, 1903, Art., "The Failure of Christian Missions in India," by Dr. Josiah Oldfield, pp. 490, 492, 493.[1]

Eastern Missions from a Soldier's Standpoint, Ch. IV. (and elsewhere).
The Days of June, Ch. VIII.
The Intercollegian, March, 1907, pp. 134, 136.
The Call, Qualifications and Preparation of Candidates for Missionary Service, pp. 14-104.
The Missionary Review of the World, Jan., 1907, Art., "An Indian Civilian's Estimate of Missions," by Sir F. Nicholson.
The Little Green God.
The Century Magazine, May, 1902, Art., "Phillips Brooks and Stevenson on Missionaries."
The Outlook, Jan. 23, 1909, Art., "Those Missionaries;" April 17, 1909, Art., "Some Missionaries I Know," by William T. Ellis.
The Missionary Enterprise, pp. 125-130, 134.
The Missionary Review of the World, May, 1903, Art., "Dr. Charles Cuthbert Hall's Observations in India."

Missionaries are makers of trouble

The objection is made that missionaries are tactless and reckless in the pursuit of their work, causing political confusion and sometimes international difficulty. "What more does the fanatical enthusiast wish," asks Mr. Angus Hamilton, "than that some one should be thus (by baptism and crucifixion)

[1] See replies to Dr. Oldfield's article by Dr. Miller in the following issue of *The Hibbert Journal*, and by Prof. Armitage in *The Contemporary Review* Sept., 1903.

doubly glorified by this means?" The Marquis of Salisbury, speaking on the occasion of the two hundredth anniversary of the Society for the Propagation of the Gospel, complained of the rashness of some missionaries, although he added, "I firmly believe that, on the whole, the misssionaries have been a great power for good in China. . . . I would rather have all their rashness than not have them at all. Would that we at home could catch a spark of their zeal!"

The blame for the Taiping rebellion, the Boxer outbreak, the unrest in India and many another disturbance has been laid at the missionary's door. In an article in the North American Review (1906), Mr. Richard Weightman assails the policy of the American Government of guaranteeing protection to the lives and property of missionaries, especially in China, a policy which he interprets as forcing our religion upon non-Christian peoples. He says, "It is only too evident to those who have made dispassionate investigation in the premises that China's so-called boycott on our commerce has been inspired by hostility to the missionaries and what they represent. . . . Of course, our solicitude for the pagan soul, and our determination to save it if we can, are still in force; but another solicitude—that of selling our wares to the unbelievers —is now asserting itself."

1. How have some missionaries thoughtlessly embarrassed their governments?

2. Have Roman Catholic missionaries erred in this more than Protestant missionaries?

3. Do diplomats seem to fear the missionary as likely to embarrass his government?

4. Have missionaries as a class claimed more than their rights from their governments? As they carry on their work, do they insist upon having the "gun-boat" behind them?

5. What other causes have arisen to produce political complications for which missionaries have been blamed?

6. In what ways have missionaries helped their governments?

References

Problems of the Far East, pp. 298, 299, 302.
Korea, pp. 263, 265, 266.
The Peoples and Politics of the Far East, p. 304.
Notes on Missionary Subjects, Part III., pp. 49-52.
Missionary Methods, pp. 43-60, 208-210, 235-240.
China and Christianity,[1] pp. 54-69, 82, 122-129.

A Geography and Atlas of Protestant Missions, Vol. I., pp. 268, 271, 285, 286.
The Missionary and His Critics, Ch. VI.
The Challenge to Christian Missions, Ch. II. and Appendix A.
The Missionary Enterprise in China.
Missionary Principles and Practice, Chs. XI., XIII., XIV.
Mission Problems and Mission Methods in South China, pp. 290-293, 309-311.

[1] In the preface to this book, which is an attempt to show that Christianity has been a disturbing element in Chinese progress, is the confession, p. 14, that the conclusion to which the book leads is "lame and almost negative," justified by the last chapter? With Mr. Michie's discussion of the Taiping rebellion, it would be well to compare Ch. I. of Mr. Speer's "Missions and Modern History."

Christian Missions and Social Progress; glance through Table of Contents on Lect. VI., Section V., "Results touching National Life and Character."

The Encyclopedia of Missions, Art., "Governments, Relation of Missionaries to."

Additional References

The North American Review, 1906, Art., "Our Missionaries and our Commerce," by Richard Weightman, pp. 886-895.

The Real Chinese Question, pp. 155-158, 161-166, 174.

The New York Times, April 24, 1908, Editorial, "Missionaries."

The Missionary Review of the World, October, 1900, Art., "Government Protection of Missions," by J. T. Gracey.

The Missionary Review of the World, May, 1904, Art., "Truth and Falsehood about Missions in Korea," by Arthur J. Brown.

The Forum, October, 1900, Art., "The Future of China and of the Missionaries," by Charles Denby.

The Nation, October 3, 1901, Art., "Mr. Michie and the Missionaries in China," by Wm. L. Hornsby.

The Ecumenical Missionary Conference Report, Vol. I., pp. 335-346.

The Independent, Mar. 14, 1901, Arts., "China and the Missionaries," by M. Von Brandt, and "Von Brandt and the Chinese Situation," by Geo. F. Seward.

The Review of Reviews, Sept., 1900, Art., "Missions in China: A Defense and Appreciation," by James S. Dennis.

American Journal of Sociology, Sept., 1907, Art., "Political Values of the American Missionary," by H. W. Rankin.

Missionaries are luxurious and easy-going

"The American missionary in the Far East is a curious creature," says Mr. Hamilton, and then pro-

ceeds with a varied criticism of him. He charges among other things that, "as a class, American missionaries have large families, who live in comparative idleness and luxury."[1]

Mr. Norman has this to say: "The Protestant missionary, in a majority of cases, looks upon his work as a career like another; he proposes to devote a certain amount of his life to it, and then to return home with the halo of the Christian pioneer. He has in most cases his comfortable house, his wife, his children, his servants and his foreign food, and, it is even stated, his stipend increases with each addition to his family."

1. Is luxury an absolute or relative term?

2. What are the specific luxuries in which the missionary is said to indulge? Are these optional for the missionary, or are they necessary in order that he may do the most efficient service in behalf of his Society?

3. Compare the missionary's scale of living with that of the European military or civil service officer in the East; or with that of the average minister at home.

4. What is the average missionary's income? What margin does this allow for luxuries?

5. Is idleness a characteristic of the missionary? For zealous, tireless work would he compare favorably with other foreigners in mission countries and with Christian workers at home?

[1] Dr. A. J. Brown's article "Truth and Falsehood about Missions in Korea," in *The Missionary Review of the World*, May, 1904, is a vigorous reply to Mr. Hamilton's book.

References

Problems of the Far East, p. 300.
Korea, pp. 261-264.
Travels in West Africa, p. 685.
The Peoples and Politics of the Far East, p. 305.
Notes on Missionary Subjects, Part IV., pp. 114, 115.

A Geography and Atlas of Protestant Missions, Vol. I., pp. 298, 299.
Asia and Europe, pp. 75-77.
The Missionary and His Critics, Ch. IX.
The Challenge to Christian Missions, Ch. IX.
Christianity and the Progress of Man, Ch. VI., pp. 157-158.
The Foreign Missionary, Ch. VI., pp. 119-137.
Missionary Principles and Practice, Chs. XXXIII., XXXIV.
Christian Missions and Social Progress, Vol. II., pp. 54-62.
Missions and Civilization.

Additional References

The Hibbert Journal, April, 1903, pp. 493-494.

The Real Chinese Question, Ch. VI.
Dawn in the Dark Continent, Ch. XI.
The Outlook, Jan. 23, 1909, Art., "Those Missionaries;" Apr. 17, 1909, Art., "Some Missionaries I Know," by William T. Ellis.
The New York Times, April 24, 1908, Editorial, "Missionaries."
Introduction to the Study of Foreign Missions, Ch. IV.
The Sunday Strand, Feb., 1907, Art., "The Man and his Message," by F. A. McKenzie. (Also in *The Missionary Review of the World*, May, 1908.)
The Missionary Enterprise, pp. 130-134.
The Missionary Review of the World, May, 1904, Art., "Truth and Falsehood about Missions in Korea," by Arthur J. Brown.

Harper's Weekly, April 7, 1906, Art., "The Missionary and the African Savage," by H. B. Nevinson.

The Atlantic Monthly, June, 1901, Art., "On Knowing your Missionary."

The Missionary Review of the World, Sept., 1902, Art., "Observations in India," by John Wanamaker. Condensed from the *New York Observer.*

The Missionary Review of the World, June, 1904, Art., "Salaries and the Increased Cost of Living in Asia," by A. J. Brown.

The Missionary Review of the World, June, 1905, Art., "Why I Believe in Foreign Missions," by J. W. Foster.

The Missionary Review of the World, April, 1908, Art., "The Luxurious Life of a Modern Missionary in India," by Albert Ehrgatt.

What is the duty and what is the practice of Mission Boards in regard to any missionary whose qualifications are found to be seriously deficient, whose management of his work is careless or whose life is luxuriously indolent or immoral?

References

China and Christianity, p. 232.

The Foreign Missionary, p. 327.

Missionary Principles and Practice, p. 86.

The Missionary and His Critics, pp. 89, 90, 143.

STUDY V

CRITICISMS OF THE METHODS AND PRACTICES OF MISSIONS

Criticisms are frequently directed against the practical operations of foreign missions. The enterprise is so broad that it allows for a great variety of methods, and opinions differ widely as to which are most appropriate and effective. No Board claims to have reached finality in the matter of methods, and all of them welcome frank criticisms.

A pugnacious attitude is adopted towards other religions

It is often objected that instead of approaching the non-Christian faiths with sympathy, the method of the missionary seems to be to attack them violently and so antagonize those to whom he brings the Christian message. Mr. Weightman generalizes thus: "The only 'foreign devil' of whom they (the Chinese of the interior) have the faintest conception is the clergyman who has come among them to proclaim the degradation of their accepted standards and the sinful error of their ancestors." Lord Curzon makes the outspoken charge: "With rare exceptions, more liberal-minded than their fellows, the missionaries adopt an

attitude of implacable hostility to all native religions and ethics, ignoring alike their virtuous aspects and influence, the all-powerful hold which they have acquired upon Chinese character, and the sanction lent to them by a venerable antiquity."

1. What are the objections to such a method?

2. How would the missionary's knowledge of the results of Hinduism, for example, be likely to influence his personal attitude toward that religion?[1]

3. Are controversy and direct attack at all necessary in dealing with non-Christian faiths?

4. Is the present tendency of missionary methods in the direction of sympathy and tactfulness or of severe and blind intolerance?

References

Problems of the Far East, pp. 287-289.
Notes on Missionary Subjects, Part I., p. 29; Part III., pp. 69-77.
Missionary Methods, pp. 62-68, 222-234, 260-271 (especially), 276-278.

The Challenge to Christian Missions, Ch. IV.
The Missionary and His Critics, Ch. II.
Christianity and the Progress of Man, Ch. VIII.
A Geography and Atlas of Protestant Missions, Vol. I., p. 418.
Missionary Principles and Practice, Ch. XX.
The Foreign Missionary, pp. 284-290.
The New Horoscope of Missions, pp. 45-47.

[1] Bishop Potter, in "The East of To-day and To-morrow," pp. 172–175, makes a curious effort to minimize the evil practices and products of Hinduism as they affect woman's place (such as child marriage and suttee); nevertheless his general characterization of that religion is "a corrupt and sensuous paganism" (p. 138).

A Study of Christian Missions, pp. 109-121.
Mission Problems and Mission Methods in South China, pp. 151-168.

Additional References

The Hibbert Journal, April, 1903, pp. 487-490.

The Student World, April, 1908, Art., "The Most Fruitful Apologetic Methods among Hindu Students," by J. N. Farquhar.
The Real Chinese Question, p. 174.
Missions from the Modern View, pp. 152-155.
Religions of Mission Fields, pp. 16-19, 47, 48, 71-74, 78, 129-131.
The Hibbert Journal, July, 1903, p. 670.
The Ecumenical Missionary Conference Report, Vol. I., pp. 357-377.
Christ and the Human Race, Ch. I.

There is shameful duplication of missionary effort

No criticism is more frequently heard than that missionaries of different Boards enter the same territory, which not only is wasteful, but also occasions constant friction. Mr. Norman says, "For his doctrine he is virtually responsible to nobody but himself. Whatever his own views upon the mysteries of Christianity happen to be, these he impresses upon his native hearers as the one and only truth. He is jealous of his Protestant rivals, between whom and himself there is a perpetual warfare of pious intrigue to secure converts."

1. How does the missionary cause suffer from such procedure?

2. What are the general principles of missionary comity as practised to-day by most missionary Boards and Societies?

3. Is friction among representatives of these different agencies of frequent occurrence?

4. The friction between the denominations at home and the wastefulness of duplicated effort are notorious. Are these faults greater here comparatively than on the foreign field? In which case is there less excuse? Why?

References

Missionary Methods, pp. 252-260.
Notes on Missionary Subjects, Part I., pp. 16, 17.

The Foreign Missionary, Ch. XIII.
Missionary Principles and Practice, pp. 67, 68.
The Ecumenical Missionary Conference Report. See Index under "Comity."
The New Horoscope of Missions, pp. 48, 49, 193-198.
The Encyclopedia of Missions, Art., "Comity."

Additional References

Canada's Missionary Congress, Addresses, "Missions and Church Unity," by Silas McBee; "Co-operation the Law of Christ's Kingdom," by Sir Andrew Fraser.
The Independent, April 9, 1908, Art., "Religious Overlapping," by A. J. Kennedy. (See Symposium on the same subject, *The Independent*, May 7, 1908.)

Too many non-spiritual activities are carried on

An objection which has been frequently urged is that too much attention is paid to education and other

"secular" phases of the work. Christ did not tell his followers to teach mathematics and biology or to establish industrial plants, but to make disciples. Dr. Cust gives a warning: "He (the missionary) is led on to another snare, the attempt to introduce a higher social civilization among his converts."

1. What is the true errand of foreign missions to any country?

2. Can it be realized readily by direct evangelizing efforts alone?

3. Do schools and colleges,[1] hospitals and industrial activities contribute directly to the evangelizing of non-Christians? Which of these offers the largest contribution?

4. Of what special value are these forms of missionary work from the standpoint of the native church?

5. Do the Scriptural passages usually quoted as giving the authority and command of the missionary enterprise preclude, permit or require these features?

References

Notes on Missionary Subjects, Part I., p. 17; Part IV., pp. 113, 114.

Christianity and the Progress of Man, pp. 98-105, Ch. X.
The Challenge to Christian Missions, Ch. X.

[1] Any who wish to inquire more deeply into education, especially higher education, as a legitimate and useful form of missionary effort would be interested to read the report of the Deputies sent to India by the Free Church of Scotland in 1888 and that of the Committee appointed by the General Assembly of the Church of Scotland in the same year, to investigate the matter of educational missions in India. These reports were presented to the respective General Assemblies of these two bodies in 1890 and 1891.

Missionary Principles and Practice, Chs. IV., V., VI., XIX.
The Foreign Missionary, Chs. I., II.
Students and the Modern Missionary Crusade, pp. 499-505, 521-539.
The Unfinished Task, Ch. I.
Christian Missions and Social Progress, Vol. II., pp. 33-35.
The Encyclopedia of Missions, Art., "Education: Its Place in Missions."
A Geography and Atlas of Protestant Missions. See Index under "Education."
India's Problem: Krishna or Christ, pp. 277-286.

ADDITIONAL REFERENCES

Modern Missions and Culture, Ch. II.
Eastern Missions from a Soldier's Standpoint, pp. 36-46.
Introduction to the Study of Foreign Missions, Ch. III., pp. 119-124.
The Missionary Review of the World, May, 1908, Art., "The Value of Mission Industries," by G. N. Thomssen.

Religious sectarianism is introduced into mission fields

Critics frequently complain that the divisions of Western Christendom are reproduced upon the mission fields, thus dividing native Christians on the basis of dogmas with whose genesis and continuance they are not at all concerned. Mr. Norman objects that "they reproduce in China all the petty sectarian divisions of their own country" and reaches the conclusion that "in the face of these facts, one is surely justified in saying that we have not yet reached a point of Christian unity which affords us any moral justification for thrusting our theological views by force of arms upon heathen nations." "Still less," writes Lord Curzon,

"do the foreign teachers coincide upon the form of religion itself, which is promulgated by the divines of a score of different schools, each claiming the accredited custody of the oracles of God."

1. Is it a practical necessity that Western Church divisions should be reproduced on the mission fields in any degree? If so, need these denominational divisions be perpetuated on these fields?

2. How will this policy, wherever it is extravagantly pursued, retard the best growth of the Church?

3. Is the emphasis which is now put by the missionary on Western Church divisions greater or less than formerly?

4. Is it greater or less than at home?

5. Do native Christians give serious attention to these historical divisions of the Church?

6. Is the spirit of Church unity losing or gaining ground among them?

7. What material advances, if any, have been made toward Church union in mission countries within recent years?

References

Problems of the Far East, pp. 289, 290.
The Peoples and Politics of the Far East, pp. 306, 307.
Missionary Methods, pp. 111-117.
China and Christianity, pp. 16-18.

The Foreign Missionary, pp. 298-305.
The New Horoscope of Missions, p. 104. (Resolution of Shanghai Conference.)

A Study of Christian Missions, pp. 150-165.
Mission Problems and Mission Methods in South China, p. 232.
Missionary Principles and Practice, pp. 62-65, 85.
The Encyclopedia of Missions, Art., "Modern Protestant Missions."
Christian Missions and Social Progress, Vol. III., pp. 130, 532, 546, 547.

ADDITIONAL REFERENCES

The Universal Elements of the Christian Religion, pp. 36-39, 92.
The Ecumenical Missionary Conference Report, Vol. I., pp. 251-277.
The Missionary Review of the World, Jan., 1908, Art., "Christian Union in Foreign Lands," by W. W. Cochrane.
The Missionary Enterprise, pp. 135-139.
Introduction to the Study of Foreign Missions, pp. 116-119.
The American Journal of Theology, April, 1907, Symposium on "Should the Denominational Distinctions of Christian Lands be Perpetuated on Mission Fields?" by Sidney L. Gulick, D. E. Hoste, Bernard Upward, Ernest W. Clement, Wallace St. John and Robert E. Speer.

Foreign missionary work is badly administered upon the fields

A common objection states that the best growth of the native church is retarded by the policy of the missionaries who lord it over the native workers. The genius of the non-Christian races is often ignored and their aspirations for self-government suppressed. "They do not trust the people," says Dr. Cust, "and wish to keep the neo-Christians under their control." The missionary is over-dominant in the management

of affairs, whereas the men of the soil should largely determine their own policies. The same system of "coddling" is manifest in the support of their church activities out of the funds of foreign missionary societies. As a result of all this, self-reliance is not being developed.

1. What would be the advantages and perils of complete autonomy for the native church of Madagascar or Korea?

2. What is the value of the foreign missionary's presence in the early stages of the native church?

3. In what countries is it especially important that the foreign missionary agency should now give prominence to the native church agency?

4. In what countries, if any, could the native church now dispense entirely with the foreign missionary?

5. What is the ideal of all Missionary Societies with reference to the independence of the native church? Are they zealous to provide that it shall develop, so far as possible, along national lines?

References

Asia and Europe, pp. 78-81.
Missionary Methods, pp. 111-117, 182-184, 186-190.

A Geography and Atlas of Protestant Missions, Vol. I., pp. 155, 253, 254, 316-320.
The Foreign Missionary, pp. 36, 38-43, 291-298, 305-318.
Mission Problems and Mission Methods in South China, Lect. VIII.

The Encyclopedia of Missions, Art., "Native Agency."
India's Problem: Krishna or Christ, pp. 259-262, 274-277, 286-288.

ADDITIONAL REFERENCES

The Missionary Enterprise, Ch. XII., pp. 305-310, 322, 323.
The Universal Elements of the Christian Religion, pp. 41-53.
The Missionary Review of the World, March and April, 1900, Art., "Administration," by A. J. Brown.
The Missionary Review of the World, April and May, 1903, Art., "Remarkable Movement toward Self-support in Siam and Laos," by A. J. Brown.
The Independent, Feb. 22, 1900, Art., "The Cost of Missions," by A. J. Brown.
The Missionary Review of the World, May, 1905, Round-table discussion, conducted by James L. Barton, on "Missionary Methods in Foreign Fields."
The Missionary Review of the World, April, 1908, Art., "Native Workers in Mission Fields," by J. S. Chandler.

Foreign missionary work is badly administered by the missionary Boards and Societies at home

A whole range of criticisms is directed against the administrative work of the missionary societies.

Probably not many will share the opinion of Mr. Hamilton regarding the promotion of foreign missionary effort by the various societies, when he says: "The violence of the missionary enterprise during recent years has been altogether unbridled."

There are not wanting those, however, who declare that the administration is extravagant, unintelligent and unbusinesslike. Dr. Cust, in his "Missionary Methods," quotes a criticism, which at least is thor-

oughgoing. "The 'Society' has become rich, tyrannical, never was very spiritual, and was always unscriptural; it has a tendency to ecclesiasticism and to spend the largest reasonable amount of the Church gifts on the smallest reasonable amount of service due."

This charge should be carefully considered. The only reliable sources of evidence are the reports of the various boards and societies, including their balance sheets, and the testimony of experts as to the methods of operation and the cost of administration of other large enterprises, governmental and commercial.

References

Problems of the Far East, pp. 300, 301, 309.
Korea, pp. 266, 267.
Missionary Methods, pp. 124-169.
Notes on Missionary Subjects, Part IV., pp. 112, 113, 115-118.

A Study of Christian Missions, pp. 122-128, 133-135.
The Foreign Missionary, Ch. III., pp. 137-139.
India's Problem: Krishna or Christ, pp. 228-234.

Additional References

The last Annual Reports of three or four missionary societies.
Dawn in the Dark Continent, pp. 271-273.
The Missionary Enterprise, Ch. VIII.
Introduction to the Study of Foreign Missions, pp. 129-138.
The Missionary Review of the World, Sept., 1902, Art., "Observations in India," by John Wanamaker.
The Missionary Review of the World, May, 1904, Art., "Truth and Falsehood about Missions in Korea," by Arthur J. Brown.

STUDY VI

CRITICISMS OF RESULTS

Do foreign missions pay? This question of the results of missionary effort is the storm centre of much adverse criticism. It is an important question, but before considering it, careful thought should be given to three introductory questions.

1. How far can the results of foreign mission work be tabulated?

2. What considerations should enter into any estimate that is made of the success of missions?

3. Whatever the investigation of results may prove, either of success or failure, what is the utmost that it can establish so far as the whole work of foreign missions is concerned?

The question may now be discussed: Do the results justify the expenditure involved of energy and money? Many claim they do not.

Lord Curzon declares: "There seems, at least to my mind, to be small doubt that the cause of Christianity is not advancing in China with a rapidity in the least commensurate to the prodigious outlay of money, self-sacrifice and human power. To many it appears to be

receding." Some go so far as to say that the net result of missions is harmful.

Mr. Alexander Michie, in his "Missionaries in China," p. 71, sums up the results of missionary enterprise as having produced for the Chinese Government perpetual foreign coercion; for the Chinese nation, an incessant ferment of angry passions and a continuous education in ferocity against Christianity; for the foreign missionaries, pillage and massacre at intervals, followed by pecuniary indemnification, an indefinite struggle with the hatred of a whole nation, compensated by a certain number of genuine converts to their faith."[1]

Mr. Henry Norman does not mince his words: "I believe it to be strictly within the limits of truth to say that foreign missionary effort in China has been productive of far more harm than good. . . . For my own part, I am convinced that if the subscribers to Chinese missions could only see for themselves the minute results of good and the considerable results of harm that their money produces, they would find in the vast opportunities for reformation work at home a more attractive field for their charity. At any rate, in considering the future of China, the missionary influence cannot be counted upon for any good." Others merely contend that it is unbusinesslike to continue, at least on the present basis, an enterprise in which such an enormous outlay gives such meager results.

In criticisms of the results of missions, such objections are made as the following:

[1] Cf. "Peoples and Politics in the Far East," by Henry Norman, page 304.

The number of converts is pitifully small

Missionary work is often pronounced a failure because of the small number of converts to Christianity that have been made.

1. What is the total number of Christians in heathen lands? In the light of the odds against which the missionaries have been working during the past century, may this figure be regarded as encouraging?

2. How does the number of converts gained in mission work, in proportion to that of the missionaries, compare with the number of converts gained at home in proportion to that of the ordained ministers?

3. What are some special missionary efforts which have shown marked success in the number of converts gained?

4. Has there been accelerating progress in visible results during the past one hundred years?

5. Is there any ground for expecting an unprecedented success in the near future?

References

Problems of the Far East, pp. 305, 306.
Asia and Europe, pp. 63, 64, 79.
The Peoples and Politics of the Far East, pp. 280, 281.

The Awakening of China.
The Foreign Missionary, pp. 391-394.
The Challenge to Christian Missions, Ch. VII.
Missionary Principles and Practice, Chs. XXXVII., XLIII-XLV.
The Evangelization of the World in This Generation, Chs. V., VI.
The New Horoscope of Missions, pp. 44, 45, 73-101, 171-175.

Christian Missions and Social Progress, Vol. I., pp. 413-416.

Mission Problems and Mission Methods in South China, pp. 233-238.

A Geography and Atlas of Protestant Missions, pp. 223, 224, 226-230, 314, 387-389, 461, 462.

Additional References

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The Uprising of Men for World Conquest.

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The Independent, Dec. 12, 1901, Art., "The Influence of Mission Work on Commerce," by Charles Denby.

The Missionary Review of the World, Sept., 1900, Art., "Mrs. Bishop on Protestant Missions in China."[1]

The Missionary Review of the World, Dec., 1904, Art., "Are Missions a Failure in India?" by Lord Radstock (written after his fifth visit). Condensed from the *London Times.*

The quality of the converts is of a low order

The report is often brought home by the traveler that converts have been made only from the dregs of society and that the native Christian is "spoiled"—that he is conceited, lazy, immoral, unstable, a troubler of peace, a hypocrite, a "rice Christian."

Miss Mary H. Kingsley, after her tour in West Africa, wrote:

> Protestant English missionaries have had most to do with rendering the African useless. . . . The missionary-made man is the curse of the West Coast of Africa.

Mr. Norman voices a common charge made by round-the-world travelers when he says:

> The ordinary foreigner carefully avoids the employment of the native Christian in any subordinate capacity, having found by experience that in many cases he has only lost his native virtues to acquire foreign vices in their place.

1. Have the gains to Christianity from missionary effort come entirely from the lower ranks of society?

2. What do the facts show as to the character and stability of the convert from heathenism to-day?

[1] Substance of Mrs. I. B. Bishop's conclusions in "The Yangtse Valley and Beyond."

Is the native Christian superior or inferior in character to his non-Christian neighbor?

How do converts from heathenism in Calcutta, Singapore or Tokyo compare in character and unselfish service with the descendants—in Toronto, New York, or San Francisco—of the converts from heathenism in Europe? Do they take their religion as seriously? Are they as generous? (Compare their average contributions.) Do they "quit" less readily?

3. Is it fair to take into account, in judging the native Christian, his surroundings, his insufficient training, his hereditary taints, the binding control of age-long customs?

Can one justly compare in this investigation the state of the native churches with the state of the early Christian churches, such as that in Corinth? To what conclusion would such a comparison lead? Will it bear at all on this investigation to consider the length of time it required before Anglo-Saxons advanced from their former state of heathenism to the moral condition which they have now attained?

References

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Asia and Europe, p. 79.
The Peoples and Politics of the Far East, p. 307.
Travels in West Africa,[1] pp. 213, 403, 658-661.

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[1] For specific replies to Miss Kingsley's statements, see Stewart's "Dawn in the Dark Continent," pp. 368-370; also Dr. Strong's article and Mr. Mallary's letter in *The Outlook* of Aug. 14, 1897.

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The Challenge to Christian Missions, Ch. VIII.
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The Encyclopedia of Missions, Arts., "Modern Protestant Missions" and "Converts in Mission Fields."
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China's Book of Martyrs.
Christian Missions from a Statesman's Viewpoint.
A History of Missions in India, pp. 406-409.
The Hibbert Journal, July, 1903, pp. 665, 666, 672.
Harper's Weekly, April 7, 1906, Art., "The Missionary and the African Savage," by H. B. Nevinson.
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STUDY VII

CRITICISMS OF RESULTS

(Concluded)

The by-products of missions are insignificant, intangible or of doubtful value

Many objectors claim that missions are wrongly accredited with results which would have taken place without their help and that the actual benefits of the missionary enterprise, apart from a few proselytes to Christianity, are inconsiderable. Some even declare that contributions to the progress of non-Christian nations might better be withheld since they are bound to react harmfully against the countries which furnish them.

1. Apart from the aggregate of converts, what are some results of foreign missions up to the present time?

This investigation need not include results in the history and Christian civilizations of America and Britain, but may be confined to the results in what are regarded to-day as mission countries.

Considering the service which missions have rendered to science and society, the investigation might be made to cover such items as:

Discoveries
Dictionaries and literature.

Opening of the way to commerce
Founding of hospitals, homes, orphanages, etc.
Establishing of industrial and educational institutions
Assistance rendered by the missionary to the government as translator and counselor and as intermediary between the people and the ruler
Introduction of sanitation and application of hygienic principles to the life of the people
Abolition of cruel, loathsome and immoral practices
Creation of new ethical, social and even national ideals

2. Wherein may the progress of non-Christian nations menace the countries of Christendom?

(1) What is the meaning of the "yellow peril"?

(2) What features of the progress of these nations might imperil Western civilization?

(3) Is the work of missions liable to intensify or minimize such perils?

(4) Does the danger of the losing of commercial place or of international prestige furnish any ground for withholding the basis of true progress from other nations?

3. Estimate the alleged harmful influence of missions upon non-Christian countries.

In how far is the accusation true that missionary effort tends to denationalize the inhabitants, which Mr. Townsend calls "the curse of the whole system," that it breaks up families and introduces strife into whole communities?

(1) What was the conclusion of Study V. as to the danger of Christianity interfering with the true genius and temper of non-Christian peoples?

(2) Apart from the influence of missions, would the inhabitants of Oriental countries to-day incline to imitate the modes of life and the institutions of the West?

(3) Mr. Chester Holcombe says, "Before any man can be elevated he must be made discontented." Is this statement true? If so, will it apply to communities and nations?

(4) Are there conditions which it would be better to disturb than to leave undisturbed?

What conditions other than these does foreign missionary effort tend to disturb?

(5) Is it the method of philanthropy to withhold its operations in the fear of disturbing conditions which, however harmful, are at least tranquil? On what basis does it operate? Is the method of missionary effort similar?

References

Problems of the Far East, pp. 302, 303.
Asia and Europe, pp. 71-74, 78-81.
The Peoples and Politics of the Far East, p. 304.
Travels in West Africa, p. 403.

The Foreign Missionary, Ch. XIV., pp. 22-24.
Christian Missions and Social Progress. (In three volumes Dr. Dennis has marshalled the contributions which missions have made to society. The various contributions are treated in detail in Vol. II., pp. 103-486; Vol. III., pp. 3-556. For a summary, see Vol. I., pp. 23-59; Vol. II., pp. 70-94. It will be well to glance through the entire Table of Contents, and for particular references to consult the

Index, especially under the headings "Christianity" and "Missions.")
Students and the Modern Missionary Crusade, Addresses, "A Diplomat's View of Christian Missions," by Sir Henry Mortimer Durand, pp. 131-136; "The Relation of Christian Missions to Diplomacy," by John W. Foster, pp. 136-141; "The Relation of the Student Volunteer Movement to International Comity and Universal Peace," by Henry B. F. Macfarland, pp. 142-145.
The Missionary and His Critics, pp. 22, 23, Ch. X. (For other references see special Index on the "Contribution of Missions," pp. 234, 235.)
Christianity and the Progress of Man, Ch. V., pp. 142-162.
The Challenge to Christian Missions, pp. 68, 69.
The New Horoscope of Missions, pp. 177-193.
The Encyclopedia of Missions, Arts., "Modern Protestant Missions," "Relief Work of Missions," "Intellectual Uplift," "Commerce and Missions," "Science and Missions," "International Service of Missions."
Missionary Principles and Practice, Ch. XXXVI.
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Additional References

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Modern Missions and Culture, Ch. II.
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American Diplomacy in the Orient, pp. 109, 411, 412.
Centennial Survey of Foreign Missions. Glance through Table of Contents.
Dawn in the Dark Continent, Ch. XI.
Missions from the Modern View, Lect. IV.

A History of Missions in India, Ch. VI.

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Canada's Missionary Congress, Address, "The World's Debt to the Missionary," by Robert E. Speer.

Missions and Sociology, pp. 18-55.

The East of To-day and To-morrow, pp. 20, 21.

The Century Magazine, May, 1902, Art., "Phillips Brooks and Stevenson on Missionaries."

Harper's Weekly, April 7, 1906, Art., "The Missionary and the African Savage," by H. B. Nevinson.

The Review of Reviews, Sept., 1900, Art., "Missions in China: A Defense and Appreciation," by James S. Dennis.

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The Missionary Review of the World, May, 1906, Art., "The Economic Significance of Chinese Evangelization," by J. W. Bashford.

The Missionary Review of the World, January, 1909, Art., "Missionary Influence in Chinese Reform," by Isaac T. Headland.

The American Journal of Sociology, Sept., 1907, Art., "Political Values of the American Missionary," by H. W. Rankin.

The Forum, Oct., 1900, Art., "The Future of China and of the Missionaries," by Charles Denby.

The Missionary Review of the World, May, 1909, Art., "Christianity and Social Life in India," by L. R. Gracey.

4. How does foreign missionary effort react upon the religious and national life of Christian countries?

(1) Recall the conclusions of Study II. as to its

reflex influence on the spiritual life of men and churches.

(2) What was the conclusion in Study I. as to any enrichment which Christianity might hope to receive from the Oriental Churches?

(3) Of what apologetic value are Christian missions to the Christian faith?

(4) Have foreign missions any contribution to make to the commercial and national life of the nations engaging in them? Try to appraise these definitely (*e. g.*, compare the volume of trade between the United States and Hawaii in the one year 1907 with the total cost, from beginning to end, of American missionary effort, which is said to have opened up trade with those Islands).

References

The New Horoscope of Missions, pp. 193-198.
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The Missionary Enterprise in China.
The Unfinished Task, pp. 20-24.
The Evangelization of the World in this Generation, pp. 24-26.
Christian Missions and Social Progress, Vol. III., pp. 470-504.

Additional References

The Interests of the Nation in the Missions of the Church.
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China and America To-day, pp. 218, 236.
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World-wide Evangelization. Address by Charles E. Bradt, "The Experience of One Church."

Missions in State and Church, Ch. V.
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A Working Church, Ch. III.
Canada's Missionary Congress, Addresses, "The Reflex Influence of Missions," by J. Campbell White; "Missions and Church Unity," by Silas McBee.
The Missionary Review of the World, August, 1903, Art., "The Best Apologetic," by George Jackson.
The Missionary Review of the World, October, 1905, Art., "The Reflex Influence of Missions," by Richard W. Copeland.
The Independent, Dec. 12, 1901, Art., "The Influence of Mission Work on Commerce," by Charles Denby.

Review.—Time should be taken to pass rapidly in review the results of the investigations made in Studies IV. to VII. Consider the delinquencies, blunders and failures; consider too the achievements and triumphs. What emerges as the true type of missionary? On the whole, what would be a fair statement, characterizing the practical methods of missionary work? Is the net result of Christian missions to disturb society, spoil the natives and retard the progress of the race; or to elevate society and make men better citizens?

If on the whole the methods are bad, the men unqualified, and the results small, should the Church abandon the enterprise? Or should better methods be devised, more and better men sent out and greater energy and prayer expended, so that larger results may be secured?

STUDY VIII

THE CRITIC OF MISSIONS

It is not only legitimate, but necessary, in estimating the worth of any evidence, to inquire into the attitude of the witness towards the case and also into his opportunity for obtaining knowledge regarding it. For example, the testimony of Mr. Alexander Michie regarding missions in China is disparaged by Mr. Welsh,[1] who says, "Mr. Michie's 'Missionaries in China,' the feeder of so much other censure, has to be read in the light of the author's disappointments and alienation from the Christian community and of his ties with Li Hung Chang." The evidence of the critic of missions can be weighty and convincing only when the witness is unprejudiced, discriminating and intelligent.

One cannot be fair to the cause of missions without asking the following questions, among others, regarding the critic:

What is his personal attitude to the message and the mission of the Gospel?

(1) Is he himself a believer in the Gospel which the missionaries proclaim?

[1] The Challenge to Christian Missions, p. 18.

It is not to be expected that the man who has not allowed Christianity to meet the needs of his own life will have much sympathy with the enterprise of sending out Christianity to meet the needs of others. Mr. Robert E. Speer says:

> In truth, criticism is born of unjustifiable ignorance or is simply a cover for opposition. Men don't want to do anything for missions. They don't want to give. They don't want to be bothered with the sense of duty. Their own Christianity is just a sham, a superficial thing. It is not of any real value to them and they do not feel drawn to make sacrifices or to go to the trouble to propagate a sham, or to carry to people who believe in Islam a Christianity in which they themselves do not believe. When men truly believe in Christ, they will fling the little cavils by which they benumb their consciences to the winds, and will gird themselves and go.[1]

(2) Does he regard the teachings and commands of Christ as imperative?

Miss Kingsley was apparently not oppressed by the gross and cruel sin into which she found the natives sunken. She regards the harem as being good for the African. She thinks "the evils of the liquor-traffic" among the Africans "have been gravely exaggerated."[2] "Both polygamy and slavery," she says, "are for divers reasons essential to the well-being of Africa; at any rate for those vast regions of it which are agricultural."[3] And the missionary who regards these as evils can only be a misguided zealot. Would one holding such opinions be likely to yearn for the spiritual regeneration of the Africans or to be sympa-

[1] Missionary Principles and Practice, p. 86.

[2] Travels in West Africa, p. 662.

[3] Ibid, p. 680.

thetic with the effort to give them the teachings of Jesus?

There are other critics who do regard the teachings and commands of Christ as binding, but who have not recognized the prominence in them of the missionary obligation. Lord Curzon knew of but one Scriptural sanction, not to say imperative, for the missionary undertaking. He says, "The selection of a *single passage* (Matt. 28: 10) from the preaching of the founder of one faith, as a sanction of a movement against all other faiths, is a dangerous experiment." [1]

(3) Is he zealous to bring the relief of Christianity to the needy at home?

If not, it is hypocrisy to object to sending Christianity to the needy abroad. Mr. William Jennings Bryan, writing in *The Omaha Bee,* October 28, 1906, says:

> This is a familiar objection, but as a rule it is urged by those who do the least for home missions. I think I am far within the truth when I say that the most liberal contributors to foreign missions are also the most liberal contributors to home missions, and that those who are so afraid that work at home will be sacrificed for work abroad are the very ones who themselves make few sacrifices for the work at home. The same spirit which leads one to be generous in the support of those benevolences which are immediately about him, leads him to take an interest in the needy wherever they are found. The same spirit which makes one anxious to have the Sermon on the Mount known in his neighborhood, leads him to desire that the knowledge of this sermon and the philosophy which it contains shall be brought to the people of all the world.

[1] Problems of the Far East, p. 284.

Is his life so sordid or immoral that the presence near him of the pure, unselfish life of the missionary is a continual and galling rebuke?

It is notorious that the missionary cause is terribly hampered by the unworthy lives of many Europeans and Americans living in the larger cities of mission lands. They are the authors of much of the criticism which the globe-girdler collects. It would be surprising indeed if a favorable comment of the work of missions would be heard from these sources. Dr. Barton writes:

> It cannot be expected that among such as these, who know no Sabbath, and who have abandoned, for the present, at least, restraint against intemperance and impurity, there will be found any who do not hate the very name missionary, because of the condemning conscience that the suggestion arouses in themselves.[1]

In his book, "The Real Chinese Question," Mr. Chester Holcombe says:

> Much hostile comment upon their (the missionaries') work is rife in so-called Christian lands—more, perhaps, than among the Chinese themselves. Some of these criticisms are flippant and malicious. They come from a class of foreigners—small, it is to be hoped—whose lives and business constitute a menace to society and a reproach to civilization. Naturally, they do not love the missionaries.[2]

Is he racially proud, looking down with a complacent superiority on the "niggers" or "the dirty heathen" to whom the Gospel is offered?

Mr. Joseph B. Bowles, in a syndicated newspaper article written from Tientsin, expresses surprise at the

[1] The Missionary and His Critics, p. 84. [2] P. 148.

attitude of superiority and superciliousness on the part of many foreigners in China. "It is common," he wrote, "for white men to treat the yellow as lower animals. . . . The loyalty of the missionaries to the native, when contrasted with the contempt and disfavor of most other foreigners, is really remarkable." [1]

Miss Kingsley, on the other hand, complains of this very attitude of the missionaries. "The bad effects that have arisen from their teaching," she says, "have come primarily from the failure of the missionary to recognize the difference between the African and themselves as being a difference not of degree but of kind." [2]

Is he selfishly fearful that the uplifting of the heathen will render them less useful to his own commercial schemes?

From Simon Magus down to Leopold of Belgium the idea of lifting men and women to high levels of intelligence and Christian morality has proven distasteful to unscrupulous men who have been exploiting them for their own financial gain.

Mr. Charles Darwin declared that "the foreign travelers and residents in the South Sea Islands, who write with such hostility of missionaries, are men who find the missionary an obstacle to the accomplishment of their evil pursuits." [3]

Mr. H. W. Nevinson speaks of the trade in liquor among the natives in Central Africa as one form of

[1] *The Chicago Daily News*, Aug. 22, 1907. [2] Travels in West Africa, p. 659.
[3] Quoted by Dr. Brown in Truth and Falsehood about Korea Missionaries. p. 26.

unrighteous traffic which is carried on in mission countries. He says:

> The whole country is fast degenerating, owing to rum. "You see no fine old men now," is a constant saying. Rum kills them off. It is making the whole people bloated and stupid. Near the coast it is worst, but the enormous amount carried into the interior or manufactured in Bihé is telling rapidly, and I see no hope of any change as long as rum plantations of cane or sweet-potato pay better than any others, and both traders and government regard the natives only as profitable swine.[1]

Dr. P. T. Forsyth, in an interesting chapter of his book, "Missions in State and Church," speaks of the commercial exploitation of the native as but one degree higher than extermination. He declares the antagonism between the missionary and the exploiter to be perennial, and cries out for a revolting of the public conscience. In one passage he speaks thus:

> We let the plea of trade cover too much. We use man for the purposes of commerce instead of commerce for the purposes of man. We are in danger of sacrificing to higher wages and larger profits sympathies and chivalries which would make better men of us. And for prosperity we are tempted to forget principles whose neglect is always avenged in calamity or ruin. The most serious commercial issue of the hour is not Free Trade or Fair Trade, but Foul Trade. Apart from tips, commissions, and bribery at home, think of the opium trade in India and China, the rum trade in Africa, the "blackbirding" in Queensland. What of the Congo Company and its ways in Central Africa? What of the Chartered Company in South

[1] *Harper's Weekly*, April 7, 1906.

> Africa, of the Raid with its progeny of blood, fire, pestilence, ruin and grief in a great war? What of the instigators, abettors, and apologists, living and dead? What of the Turk, who must be allowed to massacre and outrage Armenian and Macedonian because of the commercial convenience and political balance of Christian Europe? . . . May God send us prophets to save the kingdom of God from the calamity in prosperity and the usurpation by finance![1]

Is he jealous for his government lest political loss may result from the education and elevation of races which are now depressed?

It is interesting, though not altogether surprising, to read of the alarm with which the inauguration of the modern missionary movement was viewed a century ago. Writing to the Chairman of the East India Company on the "Danger of interfering in the Religious Opinions of the Natives of India," in 1807, Mr. Thomas Twining, of the East India Company's Bengal establishment, speaks of the certain disaster which must follow the operations of the newly formed British and Foreign Bible Society. Mr. Twining's letter begins thus:

> Sir, with infinite concern and alarm I have lately heard of proceedings which convey to my humble apprehension evidence of a strong disposition, in a quarter, too, where, above all others, its existence is most to be dreaded, to interfere in the Religious Opinions of the native inhabitants of India. . . .
>
> I must then, Sir, observe that my fears of attempts to disturb the Religious Systems of India, have been es-

[1] Missions in State and Church, pp. 173, 174.

> pecially excited by my hearing that a Society exists in this city, the "*chief*" object of which is the "*universal*" dissemination of the Christian Faith; particularly amongst those natives of the East to whom we possess a safe facility of access, and whose minds and doctrines are known to be most obscured by the darkness of infidelity. Upon this topic, so delicate and solemn, I shall, for the present, make but one observation. I shall only observe that if a Society having such objects in view does exist, and if the leading members of that Society are also leading members of the East India Company, and not only of the East India Company, but of the Court of Directors; nay, Sir, not only of the Court of Directors, but of the Board of Control; if, I say, these alarming hypotheses are true, then, Sir, are our possessions in the East already in a situation of most imminent and unprecedented peril; and no less a danger than the threatened extermination of our eastern sovereignty commands us to step forth and arrest the progress of such rash and unwarrantable proceedings.

Then follow quotations from the first three annual reports of the British and Foreign Bible Society, some extracts from the letters of William Carey and other missionaries, and "Extracts from Mr. BUCHANAN'S[1] Memoirs referred to in the Society's REPORTS." Mr. Twining then proceeds:

> Here, Sir, ends the second chapter which Mr. Buchanan has devoted to this subject, and here, Sir, my extracts from his work must terminate, for I really cannot cut open the leaves which contain the sequel of such sanguinary doctrine. Again, and again, Sir, I must insist upon the extreme danger to our very existence in India, from the disclosure of such opinions and views to the native inhabitants of that country. . . .

After giving graphic expression to his fears as to the

[1] **Rev. Claudius Buchanan, a chaplain of the East India Company.**

violent and awful consequences which the Bible Society's mission work must produce, Mr. Twining concludes:

> But I still hope, Sir, that a perseverance in the indiscreet measures I have described will not be allowed to expose our countrymen in India to the horrors of that dreadful day; but that our native subjects in every part of the East will be permitted quietly to follow their own religious opinions, their own religious prejudices, and absurdities, until it shall please the Omnipotent Power of HEAVEN to lead them into the paths of LIGHT and TRUTH.

Similar apprehensions, though not expressed with such frank agitation, still exist in some quarters. Dr. Barton, in referring to the attitude of certain representatives of Western governments, speaks very plainly:

> To many of these people the "native" is little if any better than the beast, and to make him think he is anything looks like a colossal mistake from the governmental standpoint. The "Ethiopian Question," which is now disturbing the government of South Africa, arises in no small measure from the education, advancement and ambitions of the Zulus. Any government that depends for its success upon maintaining a low degree of intelligence among the native races cannot look with favor upon the missionary who believes that the native is a man, that he has within him possibilities of moral, intellectual and physical advancement. Now and then such a ruler calls the missionaries disturbers of the regular order of things, introducers of vexatious and trying questions, and even propagators of revolutionary ideas.[1]

[1] The Missionary and His Critics, pp. 125, 126 ff.

Is his criticism intelligent?

Are his opinions the result of pre-judgment or have they come from a careful, fair-minded investigation? For example, has he conversed with intelligent native Christians? Has he visited mission schools, churches or hospitals? Has he ever been in a missionary compound? Has he become personally acquainted with missionaries? Did his information come from men who know or from men who either have not been in a good position or who have not taken the pains to make a personal investigation? What standard missionary volumes has he read?

Miss Kingsley's attitude is determined before her investigation begins. "I am unsympathetic," she says, "for reasons of my own, with Christian missions."[1]

Dr. Oldfield introduces his effort to demonstrate the failure of missions in India with what he intends as a boast, but what is a fatal admission of neglect to gain information at first hand regarding the work of missions. "During my whole stay in India," he says, "I never once accepted the hospitality of a European."[2] He had not allowed himself to examine a missionary plant, to see missions at work, or to discuss methods and results with the missionary agent. Then out of his fatally limited evidence he proceeds to denounce the missionary and his work.

Mr. Hamilton's ignorance regarding missionaries would be pathetic if it were not for his apparent malice. After his "Korea" appeared, Dr. Arthur J. Brown discussed it in a pamphlet entitled "Truth and False-

[1] Travels in West Africa, p. 214. [2] *The Hibbert Journal*, April, 1903, p. 488.

hood about Korea Missionaries." In the course of this review Dr. Brown said:

> When a traveler returns from foreign lands to malign the best people in them, we may be tolerably sure that he was either making a fool of himself so that he had to be rebuked by the missionaries, or that he got his information from men whose habits gave them personal reasons for disliking Christian men and women. . . .
>
> Mr. Hamilton gives less than a dozen pages out of 307 to "the missionary question," but he has packed into those pages more ignorance, misrepresentation and maliciousness than can be found in an equal space in any other book of my acquaintance. It is plain that he knows practically nothing at first hand regarding the missionaries in Korea; that he has simply picked up the sneers and slanders current among those foreigners who, for reasons best known to themselves, find it convenient to slander pure, high-minded men and women, who are not in Korea for personal aggrandizement, but for the uplifting of an oppressed people. If I may adapt the reply of Ruskin to one of his critics—"I do not know that even in this age of charlatanry, I could point to a more barefaced instance of imposture on the simplicity of the public, than the insertion of these pieces of criticism in an apparently respectable book. We are not insulted with opinions on music from persons ignorant of its notes; nor with treatises on philology by persons unacquainted with the alphabet; but here is page after page of criticism, which one may read from end to end, looking for something which the writer knows, and finding nothing."[1]

But in the majority of cases criticism of missions is probably due less to prejudice than to sheer ignorance. We may call it inexcusable, we may call it culpable and shameful; but the plain fact is that there are people and

[1] Pp. 26, 27.

some good people who do not believe in missions simply because they do not know about them and have not thought about them.

Hon. Edwin H. Conger, for many years United States Minister to China, says:

> I am not unfamiliar with the attacks which have heretofore been made upon missionaries and their work, by sensational press correspondents and heartless humorists, nor with the careless criticism of globe-girdling travelers. But they have invariably been made without knowledge or investigation, and nine-tenths of them are the veriest libel and the grossest slander. I have in mind now the famous author of one of the most critical books, who has since publicly acknowledged the injustice of his criticisms, has emphatically expressed his regret, and now gladly and sincerely gives to the missionaries words of praise and commendation; and of another author who privately admitted the errors of his publication, but who died too soon to make public correction.[1]

Indeed, in almost every case intelligence regarding missions means sympathy with missions. Mrs. Isabella Bird Bishop, the traveler and authoress, started out with a prejudice against the whole enterprise which was converted later into the most enthusiastic endorsement.

Lord Curzon's opinions regarding missions and missionaries seem to have undergone a decided change since he wrote his "Problems of the Far East." On many an occasion in India and since his return to England he has given unstinted praise both to the workers and their work.

Hon. John Barrett remarked in 1901, "Going out to

[1] Christian Missions from a Statesman's Viewpoint, p. 6.

Asia seven years ago, as United States Minister to Siam, I was in a degree prejudiced against missions. Returning to America six years later, I was convinced of the practical value and importance of their work." [1]

Phillips Brooks went to India in the early 80's questioning the value of missions. As he became informed, his misgivings disappeared and he wrote home: "Tell your friends who do not believe in foreign missions that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly." [2]

Robert Louis Stevenson went to the South Seas with a great prejudice against missions, but testified afterwards that he had "no sooner come there than that prejudice was at first reduced and then at last annihilated. Those who deblaterate against missions have only one thing to do—to go and see them on the spot." [3]

President Taft, in the course of an address in Carnegie Hall, New York, appealed to his hearers to withhold criticism of missions until they should be really intelligent on the subject. Before bearing his strong testimony to the beneficial results of mission work and the excellent character and quality of the missionaries, he said, "I confess that there was a time when I was enjoying a smug provincialism, that I hope has left me now, when I rather sympathized with that view (opposition to foreign missions). Until I went to the Orient . . . I did not realize the immense importance of foreign missions." [4]

[1] *The Missionary Review of the World*, Jan., 1903, p. 20.
[2] *The Century*, May, 1902, p. 160. [3] Ibid.
[4] *New York Tribune*, and other papers, April 21, 1908.

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As in the earlier pages, in each group of references material in criticism precedes material in defence, the former being above the line.

J. LOVELL MURRAY.

125 East 27th Street,
New York City, January 31, 1911.

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[1] This article, although obviously ignorant and malicious and not up to the standard of most of the other criticisms here named, would serve well as a sort of clinic in a Mission Study class. It presents a great variety of objections and introduces some (e.g., Missions is a covert attempt to expand commerce; "for the saving of the world let us trust the Maker of the world") not dealt with in these studies.

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